2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

The *dîb*, wolf, is most fond of frequenting caves and crevices in rocks. Only when it is about to give birth to young does it crawl into a deserted hyena den. In color it adapts itself to its surroundings. In the volcanic territory it is dark brown, *aṣḥam*; in the sandy desert of the Nefûd it is a light brown with a greenish tinge, *azraḳ*; and in the plains of al-Ḥamâd and al-Wudijân it is gray with a tinge of blue, *ašhab*. Wolf skins are used in making rebecs, or one-stringed viols, *rebâba*, which then have a particularly high note. The wolf's eye fetches a very high price, because it affords protection in the greatest danger. The wolf thoroughly understands human speech. He himself was once a human being and his name was Serḥân. At that time all the sheep and goats belonged to him. Because of some great sin he was changed into a wolf, and his flocks were taken by man. But the wolf even now regards goats and sheep as his own and has a grudge against shepherds and their dogs because they prevent him from enjoying his property. Once a wolf said to a sheep dog: "Tonight I will take some of my property for supper, *al-lejle ʿašâje râs mâl*." The dog replied: "We shall see. If I get supper from my masters, I shall protect their property, so that thou wilt not get a taste of it; *ʿelja ʿaššûni-hali affekaha lâ tḏûḳaha*." If the dog does not receive an adequate supper, his hunger causes him to seek food throughout the neighborhood, and the wolf can plunder to his heart's content.

There was a certain Bedouin who went out on his camel for booty. He met a wolf who likewise was going in search of spoil. They agreed that they would help each other like brothers, *taḥâwow hu w-aḏ-ḏîb*. The wolf sat on the camel behind the rider. While the rider slept, the wolf watched over the grazing camel. When they reached a high hill, from the top of which there was a good view, *merḳâb*, the wolf crawled out on to the hill and inspected the region on all sides. Finally he caught sight of grazing camels which belonged to a hostile tribe. They rode cautiously in their direction. The rider kept his camel in a hidden gully and crept with the wolf towards the camels. The wolf ran up to the shepherds, who immediately seized their weapons and pursued him with shouts. Scarcely had they disappeared when the Bedouin seized the finest camel and rode with it into the gully. The wolf led the shepherds far away from their herd; then he returned to it, caught by the throat a tiny young camel, which was covered with

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sounds of anger and irritation, *zebiḥ*. A *dammâm* is a large drum, to the notes of which the inhabitants of villages by the Euphrates make merry all night. 3. The Dahâmše belong to the ʿAmârât tribe. Originally they are said to have dwelt in the neighborhood of Ḥajbar. From there they were led forth by their chief, Ǧḏêʿ eben Haḏḏâl, together with the Ṣḳûr and Selḳa, and by swift marches advanced to the borders of the lower Euphrates. The kindred of Ṛannâm, *rabʿ ṛannâm*, who set out with them at the same time, returned before long to Ḥajbar, not being able to keep pace with them. The Ṛannâm were engaged chiefly in breeding goats and sheep, while the others bred camels. The flocks of goats and sheep cannot endure the long and swift marches which are performed by the herds of camels. The poet alludes to the feat of the Dahâmše and at the same time recalls that none of the numerous tribes encamping by the Euphrates and engaged almost exclusively in the breeding of goats and sheep could outstrip the former. All the tribes are compelled to send them gifts annually, if they do not wish to be the victims of their raids. 5. A *belḳaʾ* is a pliant sword or saber of Persian workmanship, covered with gray and dark strips and patches. ʿAzzâm was the name of the Ǧḏêʿ's sword. 6. Dâûd was a craftsman of Jewish origin, who made the best wire corselets and chain armor.

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Šenne is the piece of an old, thoroughly dried hide which is stretched over the round hole of the violin-like rebec. It forms the sounding space and vibrates whenever the bow is drawn across the strings. *Rîḥa* means, properly, a vile and *benna* a pleasant odor. *Ǧallâb* is a merchant who does not sell for money but furnishes the women with perfumes and ornaments, taking from them camel's hair, traveling bags, *mezâwed*, fancy saddle bands, *sefâjef*, etc., in exchange.

Jâ hêh jâ râ'eb al-'aṭli
sallem w-rudd as-salâmâti
sallem 'ala-lli nwa žatli
ḳul lâ lâ ḥajjen w-lâ mâti.

Hail to thee, who ridest a bony camel,
Salute and the salutes return!
Greet him who has resolved to destroy me,
And say I neither live nor am dead.

[576] *'Aṭli* (or *'aṭel*) is a bony camel. *Rudd as-salâmâti*, return the salutes—the visitor first salutes all present and is in turn saluted by each of them separately; he again answers every salute. To the ditty just cited the Rwala add the following:

w-ṭnejwâteh teḳel šatli
w-nhejdeh bêẓ al-ḥamâmâti.

Her teeth are like grains of rice
And her breasts round as the eggs of a pigeon.

Judged by its content this verse does not belong to the ditty; it may be a fragment of another with a similar rhyme.

Šatli is the same as *ḥabb ar-ruzz* or *ḥabb at-tummen*, grains of rice or of *tummen*.

Al-waǧd waǧdi 'ala dbajje
waǧd al-abkâr al-ma'âṭiši
dâǧen w-lâǧen 'ala-ṭ-ṭajje
w-al-ma' ba'iden w-lâ nîši
jâ ḳrûnaha jâten al-mijje
miṭl as-sefâjef 'ala-l-ǧîši
jâ nhûdaha bêẓ kudrijje
taẓfi 'alejh al-'ačâriši.